ko koshisho ke nateeje mein qaid khana Qalallah-wa-Qalar-Rasool ki sadao se gunj utha, Badi badi sazaa`ein aur mushaqqatein jin ke azam-e-gunah ko kamjor na kar sakein woh aap ke haton zair ho gaye, qaido band ki mushaqqat mein rehte huwe bhi Aap ne kai fatawe aur kitaabe likkhi, **"Ziyarat-ul-Quboor"** nami kitaab isi qaid khane ki tasneef hai, Zaalimo ne Aap se Kitaabein aur Qalm-o-Duwaat bhi cheen liya, magar waqt ka mard-o-mujahid apne mishan mein laga raha, Qaid khane ki diwaro per koyle se likhi huwi kai tehreer Aap ki wafaat ke baad naqal ki gai, Iskandriya aur damishq le qile mein kai baar qaid-o-band ki takleefo mein mubtala kiye gaye, magar Aap ki jawaan mardi ka aalam ye tha ke, farmate " **Mera dushman mera kuch nahi bigaad sakte, meri jannat mere sine mein hai, mein jahan kahin jata hun mere sath hoti hai, beshak! Meri Qaid-o-Band meri khalwat hai, mera qatl sahadat hai, meri jila watni meri siyahat hai"** (Mawaqif-ul-ulma abril usoor fid dawah, Lil Qehtani Page 28)

Imam Mohammed Bin Idris As-Shafai (150 Hijri to 204 Hijri) Aap ka moukif Ahle kalam ke bare mein bada shakt tha, aise logo ko jo aqaid-wa-ebadaat ke maslo mein bagair dalil ke aqal se behas-wa-munaazra karte inhi intehahi na pasandida nigah se dekhte , Aap ne kalami behso aur Ahle kalam ke fitno ka parda chak kiya, apni tehreero aur kitabo mein ye wasiyat aur nasihat farmai ke shariyat ke tamaam maslo mein kitaab-o-sunnat se pura pura tamassuk kiya jaye, Yunus Ibn Abdul Aala Sidfi kehte hein " mein ne Imam Shafai se kaha : Mere Ustad Imam Lais kehte thy " jab tum kisi aadmi ko dekho! Woh pani per chal raha hai to tum us se dokha mat khao, yahan tak ke kitaab-o-sunnat per is ke ma`amle ko parakh kar dekh lo, Imam Shafai ne kaha " Imam Lais ne muktaser bayan kiya, balki jab tum kisi shaks ko pani par chalne aur hawa mein udhte dekho to us se dhoka mat khao yahan tak ke is ke is amal ko kitab-wa-sunnat ke mezan par parakh lo" (Shareh-ul-Aqeeda At-Tahawiya Page 510)

Imam Shafai Misr mein qayam pazeer the, Ahle Kalam mein se ek shaks aaya masalatul kalaam ke bare mein sawal kiya, Aap ne farmaya "Is ke bare mein Nabi Kareem ﷺ ne tujhe sawal karne ka hukm diya hai? Kaha : Nahi! Aap ne kaha : Kya is masle mein sahaba kiram ne kalam kiya? Kaha : Nahi! Aap ne pucha: Tu janta hai ke Aasmaan mein kitne sitare hein? Kaha : Nahi! Aap ne

kaha : un sitaro mein se kis ki jins, un ka tulu-wa-guroob, unhein kis chiz se paida kiya gaya tum jante ho? Kaha : Nahi! Aap ne kaha: Jis makhlooq ko tu apne aankho se dekh raha hai, us ko nahi janta, aur tu is ke pade karne wale (Khaliq) ke (zaat-wa-sifaat ki kefiyat ke) bare mein sawal karta hai? Phir Imam Shafai ne us se wazu ke masail daryaft kiya, us shaks ne galat bataya, fara`ej-wa-ebadaat ki moti moti batein pochein, use ma`loom nahi, Aap ne farmay : mere bhai: jis ilm ke bare mein din aur raat mein tumhein panch martaba zaroorat pesh aati hai us ko tum ne chodh diya, aur Allah Taala ke ilm ke bare mein be ja takalluf mein pade ho, lihaja jab tumhari zameer ka andesha dur ho jaye to Rabbul Aalameen aur us ke farman ki taraf palat aana.

Irshad Baari Taala hai "Tum sab ka Ma`bood ek hi Ma`bood hai, is ke siwa koi Ma`bood barhaq nahi woh bahut raham karne wala aur bada maherban hai, Asmaano aur zameen ki paidaish, Raat din ka her-pher phir kashtiyon ka logo ko nafa dene wali chizo ko liye huwe samandar mein chalna, Aasman se pani utar kar murda zameen ko zinda kar dena, us mein har qism ke janwaro ko phaila dena, hawaon ka rukh badalna aur badal jo aasman aur zameen ke darmayan mushakkar hein in mein aqalmando keliye qudrat-e-Ilahi ki nishanyan hein" (Sura Baqra 163-164) is ayat-e-kareema se Imam Shafai ne makhlooq ke wajood se khaliq ke wajood per dalil qayam karte huwe kaha ke jis ilm ka adraaq aqal na kar sake us mein khod-kareid se ahteraz karne chahiye, us shaks ne Aap ke hath per ilm kalam ke la-yani chizo se touba kiya, aur fuqahat-e-Quran-o-Sunnat ki taraf mutwajja huwa.Tauba ke baad woh shaks kehta **"mein Imam Shafai ke Ikhlaq ka nateeja hun"** ye shaks koi doosra nahi balki Aap ka shagird Abu Ibrahim Ismail Bin Yahya Al Muzni hein, Jin ki kitab "Mukhtasar Al Mazni" Shafai Fiqa ki bunyadi kitab hai, Is Waqe mein islah-wa-tarbiyat aur zehan sazi ka ibrat aamoz dars moujood hai, bilkhusoos daurehazir ki aqlaniyat parasti aur hat dharmi ke fitne se do char noujawano ki liye Imam Shafai ke jawab mein naseehat ka saamaan moujood hai.

Allah Rabbul Aalemeen fitne ke is dour mein Behtar Andaz mein Kitab-o-Sunnat ki dawat ko pesh karne ki hammat de aur khulus Dil ke sath Dawat-e-Deen ki Zimmedari har shakhs ko ada karne ki taufeeq bakhshe.....Aameen

Aur Hamari Zimmedariyan

PART 4

Compiled by :

Mohammed Arshad Sikrawi

Transliterated by
Shaykh Abdul Ahad Sanabili

S/N. 1, Vanjara Mansion, Gunpowder Road, Opp. Sheetal Appt.,
Mazgaon, Dockyard Road (E), Mumbai-400 010.
Cell : 09769403571 / 09987021229
www.albirr.in albirr.foundation@gmail.com

Salf-e-Saleheen ne Amar Bil Ma`roof aur Nahi Anil Munkar ke bayaan mein bade hi aitedaal se kaam liya hai, kisi bhi galat amal ko dekha to foran Kitab-o-Sunnat mein apni isteta`at bhar be khof hokar is kaam per toka aur tambee farmai, kisi ki khushi aur naaraaz ho jane ki parwah nahi ki, Taariq Bin Shahab se marvi hai : "Sab se pehle jis ne eid ki namaz se pehle khutba shuru kiya woh marwan tha, us waqt ek shaks khada huwa aur kehne laga Khutba se pehle namaz padhna chahiye, Marwan ne kaha ye baat mouqoof kar di gai, Abu Saeed Khudri ؓ ne kaha "is shaks ne to apna haq ada kar diya mein ne Rasoolullah ﷺ se suna Aap ؓ ne farmaya **"Jo shaks tum mein se kisi munkar kaam ko dekha to us ko apne hath se mitaane ki koshish kare, agar itni taaqat na ho to zabaan se roke, aur agar itni bhi taaqat na ho toh dil mein bura jaane, ye eeman ka sab se kamtar darja hai"** (Sahih Muslim 186)

Dawat ke kaam mein a`tedaal aur darja bandi ki gai hai, har shaks ko ek dande se nahi hanka ja sakta, na to jabr-o-tashaddud aur gulu pasandi ki dawat illallah ke maidan mein koi jagah hai aur na hi gaflat wa susti ke sabab dawat ke kaam se be etnaee barti ja sakti hai, Sayyadna Kaab Bin Ajrah ؓ bayan karte hain :woh masjid mein dakhil huwe aur Abdur Rehman Bin Um-mul-Hakam beth kar khutba de raha tha, Aap ؓ ne farmaya : Is Khabees insan ko dekho! Beth ker khutba de raha hai jab ke Allah Taala farmata hai "Aur jab koi sauda bikta dekhain ya koi tamasha nazar aa jaye to us ki taraf judh jate hein aur aap ko khada hi chodh dete hein " (Surah Juma 11) (Sahi Muslim 2038) Aap ؓ ne is per nakeer farmai ke khada ho kar khutba dena Nabi Kareem ﷺ ki sunnat hai aur jis ka zikr Qura`n ne kiya hai aur ye khilaf-e-Sunnat beth kar khutba de raha hai.

Qazi Manzar Bin Saeed Al-Buluti ؒ (Hijri 265 - Hijri 355) apne zamane ke mashoor Aalim-e-Deen, be baak khatib aur faqhee gujre hein, ek din khalifa-e-waqt Abdur Rehman Bin Mohammed Al-Mad-uo Naseeruddin-ullah ؒ (wafat Hijri 350) ke mahal mein dakhil huwe, Us waqt Khalifa ke ird gird undulas ke ameer, umra aur aayan-e-mamlikat bethe huwe the, Khalifa per aaram dah ta`miraat aur bangle-wa-mahallat ke bare mein guftagu kar raha tha. Jis ke khambe sone ke the aur unhein yaqoot-wa-jawahir se banaya gaya tha, makhmal ka farsh, itraaf mein kiyaryan aur bagat garz ke har tarah ki zebaish-wa-aaraish ka pura intezam kiya gaya the, khalifa ke sawal par saare log us ki ta`reef aur mahal ki

khubsoorti ke qaseede padh rahe the, Kahlif-e-Qazi Manzar Bin Saeed ؒ ki taraf mutwazza huwa jo khamosh beithe the "Abul Hakam! Aap ki kya rai hai, Khalifa ke sawal per qazi manzar ؒ rone lage yahan tak ke daadhi tar ho gai aur kaha : Aye Ameer-ul-Moumeneen Allah ki kasam ! mujhe ye gumaan nahi tha ke Shaitan_Allah ise zalil kare. Aap ko halakat wa barbadi ke itne qareeb pohuncha kar duniya-wa-aakhirat ka sathi ban jaye ga, sare logo per Allah ne Aap ko ye fazilat bakshi hai is ke bawajood is maluoon se Aap magloob ho gaye aur is ne aap ko kafiroun aur fasiqoun ke jagah la khada kar diya, Khalifa ne kaha Abul Hakim ! Aap gour kar lijiye kya keh rahein hein aur kaise aap ne mujhe kafiron ke zumre mein dakhil kar diya? Qazi Manzar ne kaha : Allah Taala ka irshad hai "Aur agar ye andesha na hota ke tamam log tak hi deen(kufr) ki taraf ma`ail ho jayein ge to ham Rehman ke sath kufr karne walo ke ghar aur sidiyan jin per chadhte hein aur un gharo ke darwaze aur takht jin per takya lagate hein, ye sab chizein chandi ki aur baaz sone ki bana dete, ye sab kuch mahez duniya ki zindagi ka saamaan hein aur aakhitrat aap ke parwardigar ke yahan sirf muttaqeen ke liye hai.(Surah Zukhruf 33-35) Khalifa ne sar jhuka liya, Aankho se aansu jari ho gaye, kehne lage : Abul Hakim Allah Taala Aap ko mere aur tamam musalmano ki taraf se jaza-e-khair de aur musalmano mein aap jaise logo ki ta`daat mein ezafa farmaye Yaqeenan Haq baat wahi hai jo aap ne kahi hai, Khalifa ne tamam mahallaat ko dhaa diya aur is ke sone-wa-zawahirat ko nikalwa kar bait-ul-maal mein jama kar diya" (Al kamil la bin al-aseer 7/82, Al bidaya wan nihaya 11/288).

Aaj Maslehat parasti se balatar hokar be khof hokar haq ko haq aur batil ko batil kehne wale ulama-wa-Duwat kahan reh gaye hein, Duniya aise mukhlis aur fikrmand logo se khali hoti chali ja rahi hai,Tableeg-e-Deen aur Islah-e-Ummat ke naam par kai tarah ka fasaad barpa ho gaya hai, infaradi-wa-ijtemai zindagi ka islami tasawwur hi bikharta chala ja raha hai, Ma`ashrati zindagi mein kitne aise khilaf sharei aamal-wa-marasim hein jin ki qayadat wa sarparasti ulma ke haaton anzam paati hai, ulma-e-ummat per waazib hai ke woh apni zimmedariyan ko adaa karein.

Shaykul Islam Taqiuddin Abul Abbas Ahmed bin Abdul Haleem ibn Tehmiyah ؒ (Hijri 661 - Hijri 728) salfi dawat ki bahut bade alambardar aur manhaj-e-salaf ki himayat

mein Allah ki janib se bidath parasto ke liye bade shakt the, puri zindagi kitab-o-sunnat ki difa mein apna sab kuch qurbaan kar diya, jab aap ne Raziuddin Wasti Shafi ke istafsaar per **"Aqeeda-e-Wastiya"** nami mashoor zamana kitab likhi jis mein Sifat-e-Bari Taala ke masle ko badi wazaahat ke sath Usool Kitab-o-Sunnat ki roshni mein bayan kiya, Jab ye kitab manzar-e-aam par ayi to Jehmiya, Moutazla, Ettehadiya, Rafjia, Sufiya jaise hawi parasto aur gumraho ke haiwano mein zalzala aa gaya, aur is ke lkhilaf wawaila machana shuru kar diya, Ameer-e-waqt ke paas shikayatein ki gayee, Mazahib-e-Arba ke ulma ko jama kiya gaya ke Shaykh-ul-Islam Ibne Taimiya ؒ se munaazra kar ke saabit karein ke **"Aqeeda-e-Wastiya"** ke kon kon se masil galat hein, 8 Rajab 705 Hijri mein ameer-e-waqt ke samne munaazra huwa, aap ne kitab manderjat ko samne rakh kar aqeeda ke ek ek masle ko kitab-o-sunnat ki roshni mein saabit kiya ke yahi Ahle Sunnat wal Jamaat ka aqeeda hai, mein ne apni taraf se un aqa`eid ko nahi likah hai, Sifat-e-Bari Taala ke masle mein yahi usool hai ke jin Asma-e-Sifaat ko Allah Taala ne apni zaat keliye saabit kiya hai ya Nabi Kareem ﷺ ne Allah keliye bayaan farmaya hai, har musalman par waajib hai ke begair tehreef, Ta`teel, Tamseel aur Takeef ke tamam Asma-e-Sifaat par eeman rakhe, aur Jis chiz ki nafi Allah ne apni zaat keliye ya Nabi Kareem ﷺ ne Allah Taala kiliye bayaan ki hai ham per us ki nafi karna waajib hai, kyun ke Allah apni zaat ke bare mein zyada ilm rakhne waala hai.

Munaazra ki Teen Majlisein qayam huwi, Mazahib-e-Arba ke munaazreen Aap ؒ ke moun tod jawab aur saaf suthre dalaail-wa-braheen ke saamne thaer na sake, balki teesri mazlis mein 7 Sha`ban 705 Hijri mein ijmaei tor par sabhi Ulma-wa-Munaazreen ne aet`raaf kiya ke **"Aqeeda-e-Wastiya"** ke sare masil durust hein aur aap ki tareef ki (Hayat Ibn Taymiyaah Page 27, Mawaqif-ul-ulma abril usoor fid dawah, Lil Qehtani Page 24)

Dawat-e-Ilallah ke liye Aap ki sachi Tadap aur fikarmandi ka haal ye tha ke jab Aap ؒ 18 Shawwal 707 Hijri ko Misr ke qaid-khane mein daal diye gaye, to Aap ne qaidiyo per ek nazar dali, ye samaj ka criminal tabqa tha, rehzano aur qatilo ki jamat thi jo apne jara`aim ki sazaa kaat rahi thi, Aap ne badi hikmat ke sath un ki islah-wa-tarbiyat ka kaam shuru kiya, Aahista aahista qaid khane ki androoni duniya badal gai, Allah Taala ne Aap ke hath per sekdo logo ko sahi raste ki hadayat di, Aap ki dawati-wa-Islahi